TO

MY FATHER,

Rai Bahadur Gajadhar Prasad,

WHO IS ALWAYS ANXIOUS TO PROMOTE THE GOOD

OF THE PEOPLE

AND

WHO HAS APPROVED OF THE VIEWS EXPRESSED

IN

THESE PAGES.

CONTENTS.

PREFACE.

THE war proceeds. But the fighting powers of England have not yet been completely brought into action. And this for the simple reason that she always bestowed her thoughts on peace. The German resources on the other hand have already been strained to the extreme point. So the drama has in fact just opened. The crash of the fight in France and Flanders continues. The German nation, crazed with a ruthless and sinister ambition, is waging a war that is marked with every possible phase of relentless hate and terrible cruelty. The Germans are soldiers on duty or on leave. They have been heated, hammered, and beaten into automatic machines of war. Their king is their general. Their country is a military camp. The Germans have reared an empire of the sword and humanity suffers from their code of blood. All their hopes and fears, their passions and enthusiasms, revolve round their central desire

for an imperial autocracy and military domination over the entire race of man. One perceives in the German operations an expression of the militant, despotic, and retrograde forces, that have since the days of Trietschke, Bismarck, and Moltke brought about the stagnation of civil life in Germany and are to-day a standing menace to civilization. She tramples upon the rights of men and appears before the world in all the naked brutality of her power and pride. Belgium has been ruined and the Belgians have been robbed. Violence more inhuman and spoliation more arrogant have never stained the character of a nation. Our Government has rightly rushed to the rescue. The events of the hour thus provide materials for thought and for action. History is adding a fresh chapter to its records. The honour of the British Empire is our national possession. It must be maintained in its original purity against the wild fanaticism of the Germans. To educate public opinion is therefore the duty of every Indian that has at heart the welfare of his motherland. Providence has ordained that India and England must go arm in arm on the path of

progress. England must guide the faltering footsteps of India while the latter must do her utmost for the safety of the former. Vital interests of man are in danger and the world has been deeply stirred. In these pages the German character and the distinguishing traits of the German policy have been painted exactly in those colors in which they appear in the well known writings of the German leaders of thought. The lines here are not deeper; the shades are not darker.

To the credit of England stands for ever her Empire in the world. It is unapproached, unequalled, singular. A triumph of culture, it is a beneficent civilizing force. Vast in its extent, magnificent in its structure, noble in its objects, it has a unique position in history. There are no helots and gladiators in the British Empire. The German autocratic model is not known to the people of the British dominions. India enjoys peace because of British protection. India is carving out a useful career with British help. England is dissipating the darkness of centuries and her illustrious sons try to promote the "highest good" of the Indians. The British rule is the pride of civilization. Its

strength is its fidelity to the principles and prescriptions of the laws of humanity. And its glory cannot be dimmed by the ferocious onslaughts of German fury. Justice supports it; Truth protects it; Humanity requires its continuance. May God preserve it.

The 1st May, 1915.

K. K. S.

PREFACE TO SECOND EDITION.

It is still dark. But we can perceive the glimmerings of the dawn. Numberless men have been slain; many more have been wounded; indeed soldiers are being cut down in sheaves. We see the Germans struggling in the coils of fate. Their calculating prudence and their cold and callous indifference to the eternal laws of humanity have brought them within meshes from which it is not easy for them to extricate themselves. The Allies have got the Germans in the hard grip of their hands; this is the stern logic of facts. The din of battle increases; the fury of the fight steadily grows. As time passes, the forces of the Allies are becoming stronger and more numerous. The Germans are evidently using their last resources.

In India people are generally in the dark as to the conditions and circumstances that exist in Europe at present. Sometimes absurd rumours are set afloat by our enemy;

sometimes we live in regions of philosophic abstractions; but it is fortunate that the major section of the Indian community refuses to believe such rumours and is always anxious to know fact. That the first edition of this little work was exhausted within two months of its publication evidences the intense desire of the people to learn all about the war and indicates that the book has received the approval of those for whom it was designed. The opinion of the author that there has been a real public necessity for such a book has been confirmed. "The Conflict of the Nations" may not be known for the closeness of its arguments or for the clarity of its thoughts; its utility is probably marred by ugly defects of execution; its attack on the German attempt to Germanize the world or on the mischievous theories that have gained the ascendant in the council chamber of the Kaiser may not be sufficiently severe; it has not, I believe, dealt at length with the idle vapourings or with the perfervid imaginings of the German leaders; it has not perhaps adequately exposed the German desire to shatter imperishable moral ideals and to ignore the dictates of right or the

claims of brotherhood; but I have in this book sincerely tried to lay before the reader the central facts of the military situation and to discuss the political requirements of the hour. Matters that require several volumes of considerable dimensions have been compressed into the short compass of a few pages. A handy work that might not frighten away the busiest man was what the people required.

A glance at the opinions published at the end would show that the author is very much indebted for the reception that has been accorded to this book. In fact the demand for the book could not be met. Hence the second edition. If it helps even a few fellow subjects of mine in studying the real issues that are obscured by the dust of the battle storm, the book will have attained its purpose.

Germany is already weltering in ruin. Her men and money are being exhausted. And she has not achieved and will never achieve the ambition of transferring the scene of action even to the most insignificant portion of the British territories. That she persists in the fight merely reveals the character of

her militant lunacy. She thinks arrogantly of her own abilities ; she is a slave to her own passions—an admirer of her own powers. So it is that the Germans want the world to be German in thought, in word, in deed. So it is that the alien races that are under the German Government have insuperable difficulties in the exercise of their own religion and have been compelled by German administrative edicts to receive religious instructions not in their mother tongue but in the German language. The Poles have to unlearn their mother tongue and to ignore the traditions of their country. Such is their treatment towards the Poles. The Danes do not fare better. The demented leaders of Berlin have one law for the subject races—one law without any variation in tone or in spirit. The use of the Danish language has been prohibited in the Danish schools and in public offices, and boys are whipped in case they are found to have said even their prayers in any other language except German. The subject of the Kaiser is to be German in all that he thinks, does, or feels. This is not the scholastic formula of a German teacher. This is the political

principle laid down by the German Government for the establishment of its military suzerainty over the world. And this in fact simply indicates the fidelity of the German nation to the terrible teachings of the great leader of modern German thought whose revolt, in the language of F. C. S. Schiller, "against Christian faith and morals turns him into a proudly atheistic thinker and preacher of a new master morality which transposes the current valuations, deposes the Christian virtues, and incites the overman ruthlessly to trample under foot the servile herd of the weak, degenerate, and poor in spirit." Civilization seeks therefore the protection of England. The liberties of the world have been committed to her care. And it is the duty of every citizen of her beneficent Empire to pay in full his tribute of sacrifice in these times of stress and strain. England has a noble mission; she has to emancipate even the German nation from the thraldom of Germanism which has enslaved its soul. She possesses those elements of greatness that eternally endure and that cannot be affected by the glitter of German political fancies. She does

not live on the glories of the past. The deeds of her sons recall the brilliant days of Waterloo and Trafalgar.

Germany has created about her an atmosphere of sin. She inspires murder. She initiates cruelty. She wields force with ferocity. The thunderbreaks resounds, and is soon re-duplicated. We see the whirling and the heaving in the tempest. But a moral law still presides over this violence and this incoherence; and the Germans will never get that mastery over the race of man which they so ardently desire. The war commenced in August, 1914. This is the middle of 1915. We saw the mischief in its incubation; we have seen progress and its development; we have heard the blatant threatenings of the Kaiser; the world observes that he recklessly goes forward in the path of blood. And we are sorry. What has this war brought to Germany? She is imprisoned almost within her own borders; and she cannot shake off the fetters. Her warships that went about working harm indiscriminately to combatants and non-combatants have gone to the bottom of the sea. Her navy is never known to have achieved anything, and is to-day fault-

lessly faithful to her traditions. She cannot venture out of her home waters and has become known for her activity. The ethereal lessons of the cowardice of the German navy are too precious to be forgotten; they cannot excite the admiration of the world. The German colonies are, almost all of them, outside the German influence. If a few miles of Belgium have fallen under German sway, a part of Galicia has passed into Russian hands. The German nation wants the world for self-aggrandisement. This exhibition of selfish power; this defiance of the eternal verities of law! Dead to the higher instincts of human nature! Blind to the beauties of purity and innocence! Our own King-Emperor in whom all royal gifts and graces so harmoniously unite will, we are confident, be able to help the cause of peace and order. The Germans in their attack on civilization will, we are sure, dash themselves to pieces. The mischievous German attempt has infused energy into the remotest corners of the British Empire; it has strengthened the will of our people; it has roused our intellect; it has raised our spirit. The foundations of the moral government of the world are yet

sure and secure. The battlefields of the world bear witness to the glorious achievements, and the genuine patriotism of our soldiers and "Upon such sacrifices the Gods themselves throw incense." Nothing but God exists. God regulates all our affairs. Our affairs are not ours but God's. God is in those affairs. Perhaps God is in those affairs, God is their doer. We are to do our duty according to our lights. Let us work. Let us have trust in God.

30th June, 1915.

THE

CONFLICT OF THE NATIONS.

CHAPTER I.

THE GOSPEL OF MODERN GERMANY.

THE world is in a ferment. The civilization of man has been shaken at its base. Forts have been knocked to atoms and towers have tottered to their fall. Many innocent homes have been laid in ruins; indeed the fair fields of Belgium have been ravaged with fire and sword.

> The air is full of farewells to the dying
> And mournings for the dead.

The strange mentality of the German despot has created in the German mind wild hopes and ferocious passions; and the world sees that learning does not necessarily imply character or, for the matter of that, wisdom. The Germans have founded their

own ethical system which stands unique in the regions of science and which strikes out a particular path for the German soldier. Armies have been moved; destruction is dealt in all possible directions; and even women and children have been immolated at the altar of German self-interest. Death knocks at the door of many a European house and innocence cries to Heaven for protection. England that has so often been an instrument of good in the hands of Providence has come to the rescue. Europe is bristling with arms; nations are in battle array; the scabbard has been flung away. The flint-hearted Prussian does not hesitate to imbrue his hands in blood and has adopted fiendish methods for his intensely selfish purpose. There is deep commotion all over the world and human feelings have been stirred to their depths.

In order to understand the movements on the political chessboard we have to examine the trend of German policy and the definite aim of the German Government.

The distinguished German historian Treitschke is of opinion that "the greatness and good of the world is to be found in the predominance there of German culture, of

the German mind, in a word, of German character." The Germans are self-centered and self-opinionated. They believe that they have to lead the march of civilization, and that they are the pioneers of thought and education. The great and unprecedented pretensions of the German thinkers and politicians know no bounds and cast the Napoleonic vanity into the shade. We are astounded to see that Schiller who commands the respect of the German nation says in his well-known work *Brant* v. *Messina*:

> Man is stunted by peaceful days.
> In idle repose his courage decays,
> Law is the weakling's game,
> Law makes the world the same,
> But in war man's strength is seen
> War ennobles all that is mean,
> Even the coward belies his name.

Such thoughts and words are abhorrent to the instincts of the Indian nation. And I am confident that if we ransack the pages of English literature, we shall not come across anything that could come up to these lines in their mischievous tendencies. The character of a nation is reflected in its literature. The mind of a man is known by his words or deeds. The history of the world

can hardly show another instance in which there has been such an organised system of the preaching and practising of the art of war. The uniform of the German soldier has become a part of his body. The sword of the German is his right hand. He sleeps with the sword; he dreams of the sword; he rises with the sword. This brutal development in a section of the human race may reasonably be attributed to the curse of Bismarckism which was inflicted on Germany some time ago. Bismarck secured some power for Germany, but, alas, the desire for power grew to an alarming extent and we see the result. Every tiger is not a man-eater. But when once a tiger tastes human blood it becomes an enemy of man and is always in search of his blood. When once a man develops an inordinate desire for power, he is controlled by his own desire and his ambition for more and more power runs away with him. The German successes in the Franco-German War intoxicated Germany with strong doses of conceit and of self-sufficiency. We all know Goethe. We take him to be the foremost dramatist of the German Empire. He must at least be

accepted as an illustrious exponent of German culture. Says he:

> "Dreams of a peaceful day,
> Let him dream who may!
> War is our rallying cry,
> Onward to Victory!"

It appears that the domain of German literature is permitted by the atmosphere of imperial militarism. We are everywhere confronted with the views of the militant German writers. But the most unfortunate feature of it all is that it is only the philosophers of the militant type that enjoy the confidence of the nation. Be that as it may, such an opinion is repugnant to the moral sense of mankind. If we turn for a moment to the writings of the leaders and moulders of English public opinion, we see that even the English soldier is expected to be charitable, gentle, and chivalrous. Addison has drawn such a picture in the "Spectator"; while Thackeray has in his own characteristic style presented his "Colonel Newcome" as an example of tenderness, simplicity, and courage. This indicates pretty plainly the English ideal. War seems to be inconsistent with Love. But it is not impossible to be loving, just, and tender, and at the same time to be

brave and courageous on the battle-field. One has sometimes to do one's painful duty. It is one thing to invite war and it is another thing to be driven to war.

We know that the most visionary of the most virtuous altruists are bound to admit that war is sometimes a necessity. Virtue and right require often to be defended by the use of force. Might is not quite a negligible factor in the shaping of human affairs. But force for a defence of right is different from the force for an attack on right. For about half a century a great nation has sacrificed all its vitality and brutalised itself, possessing overweening confidence in her own abilities. Germany began her preparations for an attempt to conquer the world. Her advisers and thinkers exerted their endeavours to instil such a poison into the minds of her people. There is General F. von Bernhardi who has flooded Germany with his remarkable publications on German military ideals. He tries to "prove that war is not merely a necessary element in the life of nations but an indispensable factor of culture, in which a true civilized nation finds the highest expression of strength and

vitality." Such writers are a danger to society, and their writings are calculated to dethrone Religion and to debase the moral nature of man. Numberless reams of paper have been already used for the purpose of finding out and showing who is responsible for the war. Writers in magazines, authors of books, editors of newspapers, and speakers on the platform have tried to apportion the blame and there has been controversy on the point. But there is no room for doubt. That such doctrines as those that have been referred to above have obtained currency in Germany amply evidences the mischief which German ideas have already worked. This sapient German philosopher General von Bernhardi holds the principle that "might is at once the supreme right and the dispute as to what is right is described by the arbitrament of war." He wants that the weak should go to the wall. Has German civilization reached such a pass? Are the weak bound to suffer only because they happen to be weak? Weakness is not sin. Brutal strength in man is no passport to power. The brazen effrontery with which this proposition has been laid down is really remarkable and compels one

to make a very poor estimate of German culture. "Might is at once the supreme right"; such is the dictum of the German people that desire to lord it over the world. They have just enough mental culture to enable them to prepare destructive engines of war and to make them hate their fellow creatures but not enough to help them in rising beyond their sordid selfishness and melancholy meanness and in loving their brother men.

Plato has somewhere remarked: "Did you never observe the narrow intellect flashing from the keen eye of a clever rogue how clearly his paltry soul sees the way to his end? He is the reverse of blind, but his keen sight is taken into the service of evil and he is dangerous in proportion to his intelligence." The teacher of the Academy, the immortal mind of Greece, saw that mental culture was not incompatible with immoral traits or of character. It is not impossible to find out a very intelligent and highly educated robber. In the absence of moral principles the best intellectual training may prove a positive evil. That Germany is highly cultured does not necessarily show that she has received sound moral education.

If might is right, as the Germans say, the subject races of Germany must be in a pitiable plight. Here on the one hand we have got repeated declarations of our own King Emperor that the citizens of the empire are equally entitled to all the rights and the privileges, the power and the position available here, while there is the German nation that believes that the weak must suffer and that might is the supreme right! The world has seen many conquerors and leaders of men; and numerous empires have risen and fallen; endless tyranny has sometimes been exercised over certain sections of the human race; rivers of blood have often flowed in consequence of human slaughter by some invader in his mad career; but history can hardly point to another instance in which such doctrines of might have been preached with such impudence and consistency. The world has indeed fallen on evil days. Bad times have dawned and we have reached a stage of human evolution when we must have *pralay* (to use a Hindu word) or a chastening period of human destruction. Small States have "no right to exist." So says the great German General. That his advice is being

faithfully followed is amply demonstrated by the German exhibition of brutality on the fields of Belgium against that enlightened little kingdom where a heart-rending and pathetic wail has been put up by an innocent but brave little people. The German Emperor has created around him an atmosphere that is congenial to his soul and is life-giving to his militant ideas. When Machiavelli said that "It is better to be feared than be loved," the world condemned him and he has very nearly been forgotten. But the Kaiser knows no limits to his ambition and would accept no nay to his orders. The generals, the thinkers, the writers, the philosophers, the statesmen, and the journalists sing the same song and in the same tune. They exclaim with one united voice:

> 'Tis the King
> Will have it so; whose breath can still the winds,
> Uncloud the sun, charm down the swelling sea, and stop the floods of heaven.

In speaking of the German Empire, we have to project our imagination and to consider points that cannot possibly be familiar to a citizen of the British Empire which never groans under any despotic sway, and which owns allegiance to a monarch who always

tries "to broadbase his empire upon the people's will."

The nation that is actuated by ignoble motives and that loses its character can never hope to rise or, if it holds any position, to maintain it. And Germany has got "vaulting ambition" which is bound to overleap itself and "fall on the other." Such has been the fate of nations ; such has been the course of history. India has been keeping up its existence. And why ? Let history answer.

When Rome was at the height of her glory and established an empire, the strength and magnificence of which made indelible marks on the pages of existence, her sons were distinguished for their culture and character. The towering personality of Julius Cæsar, the saintly soul of God-fearing Brutus, and the brilliant genius of Cicero indicate to my mind the distinctive features of the Roman civilization. If her sons had not been well cultured, and had not borne such high character, Rome would not have been what she was. But where is Rome now ? Where is that Rome that seemed once to conquer all the unconquerable forces of the world ? Rome fell. She fell when she lost her character.

She fell when she began feeling tiger-like delight in human blood. She fell when she tasted blood in the gladiatorial arena. She fell when she lost culture and character. If the morals of the Roman nation had not been corrupted, if there had not been a falling off in the principles and practices at Rome, and if Rome had not deteriorated in point of those sterling virtues that should adorn human nature, the Roman Empire would not have ceased to be. Her pride brought on her ruin. Are not the Germans proud? Let us turn for a moment to Greece. She made her mark not only in military prowess but also in art and culture. Education counts for nothing and fails of its purpose if it does not mould character. The nation that grasps the moral elements of culture creates types of character that gain the admiration and command the respect of the entire family of man. The age that produced a Xenophon produced also Plato and Aristotle. It is culture and character that were, in my humble opinion, the keynote of the Grecian civilization. Look at the Athens of the present that cannot fight her battles unaided. Greece fell when she lost

that nobility of character which once distinguished her. We come now to England. England is great, England was great, and England will continue to be great as she means to keep to the path of rectitude.

How is it that England has never been under foreign rule? How is it that England came to be the world's victor's victor? How is it that England brought to his senses that Frenchman of a thousand thrones, the ambitious soldier that, intoxicated with the sweets of temporal power, lorded it over the world at large and over-estimated his own abilities? Is there any student of history that does not know of the arrival of the Spanish Armada on the English shores and of its ignominious defeat at the hands of the English nation? The spirit of the British nation rises in times of peril, and the Germans will know this before long.

The strength of England does not lie in the rifles and guns in her forts. Her strength does not depend on her red coats and her blue jackets. The character of her sons is her strength. The education of her people is the mainstay of her life. She is powerful because she is great; and she is great because

she possesses culture and character. If the country of Shakespeare and Milton, the country that produced Burke and Gladstone, that possesses Lord Morley and Mr. Asquith, receives the homage of such a large section of the human race it is a glorious event, but quite in keeping with the eternal principles of nature. It is only those that have had both learning and character to their credit that are the favoured children of God. Such seems to be the law of things. Such has been the course of history. We may see a meteoric flash in a Chengiz Khan or in a Mahomed of Ghazni. We may see the inroads of the locusts of a robber leader, or we may see the lamentations of a dying king over the spoils of a series of bloody invasions; but these are mere ephemeral ripples on the calm waters of a quiet sea. If a nation stays, it stays only when it properly educates itself and shows an exemplary character and when it is not vain and tyrannical. How has it been with India? She has not been an exception to the rule. She was a mighty force in the ages that have gone by. She was a worshipper of Truth—a worshipper of the eternal in man. She believed in

the permanence of the spiritual element and did not subordinate it to matter. She inculcated the principle of the nothingness of man. India instructed her sons to protect the weak. One that was weak and poor and that had excellent character commanded the homage of both the Indian prince and the Indian peasant. The Brahmans were never noted for their strength and bravery ; but they were, on account of their gentleness, poverty, and character, the most respected section of the community. In the intensest fever heat of imagination no Hindu could ever think of the German principle that small States had no right to exist or that might is the supreme right.

India enjoined on her sons the value of duty in the order of nature. "Have no desire" was the cardinal article of her faith. Raja Harischandra gave away his kingdom to an ascetic, and lived and died in misery. King Yudhishtra lived and fought for virtue—lived for duty and fought and died in the performance of duty. He was a man who never spoke an untruth—a man who never meant harm to anybody. He suffered, and with the increase of his suffering rose his spirit of

loyalty to truth. His wife taunted him. He was devoted to truth, and he suffered; God apparently did not help him. But Drupadi learnt from him that he was not concerned with the fruits of his action. He had to do his duty. India was great and became great not through the brutal strength of a brutal leader but through the glorious teachings of the Upanishads and the Vedanta. It was this Vedanta in which a point has been reached beyond which, according to Max Muller, human speculation could not go. Service to humanity, and not world dominion, is the great goal placed by the Hindu Rishis before the Hindu mind. The Hindu is asked to see God in every being. He can have no sympathy for those that desire to tyrannize over others. The selfless and desireless actions of Bhishma and the masterly exposition of the law of Karma in the Bhagavat Gita have done for India what millions of maxims and billions of rifles could never have accomplished. They trained the intellect of the nation, and disciplined the character of the people, and thus secured for them a permanency denied to others.

How did the dominions of Paris fare?

His blind obedience to the dictates of passion, his unqualified surrender of his noble self to desire, his flagrant abuse of the hospitality extended to him by the Grecian king, worked the ruin of the Trojan kingdom, and,

> Hurled to Pluto's gloomy reign,
> The souls of mighty chiefs untimely slain.

What does Sri Krishna teach in his Gita? We are asked to be desireless. Look to the German teaching on the other hand. Clauss Wagner says that "all intra-social property, all thoughts, inventions, and institutions, as indeed the social system itself are a result of the intra-social struggle in which one survives and another is cast out." This is a mean adaptation of the Darwinian doctrine of the survival of the fittest. According to a German critic, "it is a persistent struggle for possession, power, and sovereignty which primarily governs the relation of one nation to another, and with advantage." Indian sages taught unselfishness and self-sacrifice. They never approved highway robbery. And England maintains a strong hold on the Indian imagination as she does not want her sons to be robbers, and as she prays:

> Give unto me made lowly wise,
> The spirit of self-sacrifice.

Loss of character means the fall of a nation as of an individual. Ignorance spells the ruin of a nation as of an individual. It is culture and character that have protected India. It is these that have distinguished her career.

But Germany would misinterpret the events of history. German thinkers want and preach power, and hold up the aim of a world dominion before the eyes of their people. We have shown how General Bernhardi advocates militant imperialism. The political thoughts of that well-known German writer, Heinrich von Treitschke, tend in the same direction and belong to the same school. His colossal contempt for non-Germans and his desire to secure universal dominion for Germany are what we learn from this brutal doctrinaire. He took the rest of the world either as half-civilized or effete, and in his opinion force was the only means that could lead Germany to the world power which Germany wants. His aim is war, and he glories in being the exponent of the German creed of brutality. He says: "The sentimentalist may shed tears, but the earnest thinker will recognize that it was inevitable that the highly cultured Athenians should

have been in subjection to the Spartans, the Hellenes to the Romans, and in the same way that Florence, for all her refinement and culture, could not hold her own in the struggle with Venice. In all this there lies an inward necessity. The State is no Academy of the Fine Arts. He further remarks that the State which fails to exercise its power, out of deference to the ideal aspirations of humanity, is a traitor to itself. To him war is holy and necessary. Indians cannot appreciate the value of these gems of thought. They have never been disturbers of peace and blind advocates of war; they have never in the course of their career extending over thousands of years gone out of their way to molest innocent people and to rob them of what they possessed. When we turn to English literature we find ideals held up before our eyes, and these are in perfect consonance with the Hindu principles. Need I refer the reader to the well-known lines in the Essay on Man :—

> Reason's whole pleasure—
>   All the joys of sense.
> Life in three words—
>   Health, peace, and competence.

Hindus believe with Dryden that "from harmony, from heavenly harmony, this uni-

versal frame began." The German doctrine of force indicates German brutality, and Germany has no title to the least respect from any civilized community.

There is Treitschke, the German militant philosopher, that preaches war for universal dominion, while there is on the other hand that distinguished national poet, Tennyson, who looked forward to the day when the war drum would throb no longer and the battle flag would be furled,

In the Parliament of man the Federation of the world.

India is by training, by tradition, and by religion the respecter of such doctrines of peace and goodwill and of those that hold them. She cannot but have deep hatred for the dismal cant of brutal supremacy and she is bound by nature to treat with sovereign contempt the nation that favours it. One that studies the German political philosophy can very well understand how, in tragic keeping with their tragic preachings, the Germans have ruined the cathedral of Rheims, have laid desolate the fair and fertile territories of Belgium, and have killed babies and women at unarmed watering places on the British shores.

CHAPTER II.

THE ORIGIN OF THE WAR.

THE year 1914 opened a new chapter in the history of man. We witnessed during the last few months a rapid succession of momentous events. Scenes have been changing with dramatic suddenness. Human civilization seems to have put on a dark complexion. The records of the world do not show that there has ever been a greater calamity or a worse catastrophe. And in the result every part of the earth, be it the ruined home of the heroic Belgian, the metropolis of the United States of America, the poor hut or hovel of the God-fearing Indian in the interior of an Indian town, is bound to be directly or indirectly affected. One that can think even a little for oneself cannot avoid deploring the march of such unfortunate events and reflecting on the situation thus created. When the Archduke Ferdinand of Austria visited Serajevo and received his fatal wound from the hands of the assassin the world was shocked and was sorry. Nobody expected

that his life would close so suddenly and so painfully. People wanted that the offender should be found out, haulted up, regularly tried, and properly punished. The murderer could not be traced. Every one that has to deal with criminals or with their detection knows that in numerous instances the culprit escapes or goes unpunished. That their own detective police could not prevent the commission of the crime and failed to arrest the assassin excited the wrath of the Austrians not against their own Police, and against their own men that had the safety of the Archduke in their charge, but against the entire people of Servia! Perhaps it is for the first time in the history of man that a whole community, in fact an entire nation, has been denounced as a set of murderers. The Servians must be wiped out of existence for the single reason that the Archduke was assassinated at Serajevo, that Austria failed to find out the criminal, and that Austria suspects the connivance of Servia. The Servian, it is alleged, hatched a conspiracy, and the murder resulted. But are the Servians to be branded with infamy only because of the high flights of Austrian fancy or of the

sordid imaginings of the political publicists of Vienna. Servians wanted a regular public trial. England desired to know the evidence which Austria possessed in support of her statement. But Austria would not comply with such a request. Austria simply sent to Servia an ultimatum which meant only an insult to the independent individuality of the latter. It has been authoritatively given out that Austria delivered the ultimatum on the 2nd July, 1914, at Belgrade, and demanded an answer within forty-eight hours. She wanted a complete adjustment of the elements of Servian national life to her own interests. The demands "involved the suppression of newspapers and literature, the suppression of nationalist societies, a re-organization of the Government School, the dismissal of officers from the army, the participation of Austrian Officials in judicial proceedings in Servia, the arrest of two specified men, the prevention of all traffic in arms across the frontier, a full explanation of anti-Austrian utterances, and immediate notification of the enforcement of these measures." Austria further wanted Servia to publish on the front page of the official

journal a declaration that the Servian Government regretted that "Servian officers and functionaries participated in the above mentioned propaganda directed against Austria-Hungary and thus compromised the good neighbourly relations" between the two States. Servia wanted public inquiry in respect of the crime; this would not be allowed. And this when the result of the Servian investigations was that two Austrian subjects were guilty of the offence of the murder! These Austrians escaped the clutches of Servia and were under the Austrian Government. It is in evidence that Servia had already written about the suspicious character of these two men before the deplorable happenings of the 23rd June, 1914. But in spite of all this, Austria would not publicly investigate the circumstances of the crime, would demand an acceptance of the terms of such an ultimatum within forty-eight hours, and would not extend this time-limit even at the request of such a neutral and stronger power as Great Britain. Sir Edward Grey whose catholicity of views and humanity of motives, and whose triumphs in the regions of peace during the Turko-Bul-

garian war extorted the admiration of the world and have secured to him such a high place among the statesmen of historic fame, pleaded and prayed for the simple extension of the time-limit—pleaded and prayed, not only at Vienna but also at Berlin. England, during that short space of forty-eight hours made three attempts at peace. But all her efforts proved unavailing. Russia said that the "key of the situation was in Berlin." The German Ambassador in London denied all knowledge of the Austrian ultimatum. The German Government officially declared that the ultimatum was "moderate and equitable." And Austria did not extend the period of forty-eight hours prescribed in the ultimatum! His Majesty the Kaiser simply desired that the conflict should be localised. He would not try to prevent the conflict. He would let Austria and Servia go to war. He would not help the British Government in its efforts to maintain the peace of the world and would only require the "localisation of the conflict." Our Government, on the other hand, advised Servia to be moderate, and requested Russia to exercise her influence in the direction of peace. But Russia said

that nothing could be done without the help of Germany. And the Servians at once intimated to Austria their desire to accept eight out of the ten terms embodied in that terrible document, the Austrian ultimatum. As regards the remaining two, Servia wanted time. Could humiliation further go? Was it possible for Servia to meet Austria in a more conciliatory spirit? Any nation that possessed a distinct political entity and that led an independent political life would forfeit all title to respect and consideration if it so slavishly humiliated itself and obeyed the mandate of a superior power. But Servia did not hesitate to do all that she could to allay the excitement of Austria. She did what was never expected from her. The world was startled when the Servian answer to the Austrian ultimatum was published. But this did not satisfy the Austrian thirst for Servian blood; more correctly speaking, this did not square with the aims of German diplomacy. German influence predominated in Austria. Austrian thoughts and deeds have been for some time merely a gramophonic reproduction of the German original. The puppet never danced better to the pulling

of the wire. The poet has said: "What great things from little causes spring." To any superficial observer it would seem that the murder of the Archduke has brought on this war of immense proportions and that the opinion of the poet has been to-day exemplified. But the deeper causes are to be found elsewhere; the centre of gravity was not in Vienna but in the gilded chambers of the Berlin palace. For a long time Austria has been in the leading-strings of Germany. The German militarists wanted the war for their self-aggrandizement. Sir Edward Grey said that "the participation of Germany would be essential to any diplomatic action for peace," and sought the help of Germany in his attempt at peace. Germany would simply pass on to the Austrian Government the British note, and said that she could not do "anything beyond this." When Great Britain saw that matters were rapidly reaching a critical stage, and that Austria and Russia were about to commence military operations that would affect most unfavourably the interests of peace, she suggested an immediate consideration of the questions at a conference of four of the

powers that were not directly involved. This was a suggestion that emanated from a nation that has been the champion of right and liberty and the leading exponent of the creed of peace and goodwill for centuries past. This was a suggestion which could not possibly be objected to by any person that was not anxious for an opportunity for war. But what did Germany say? That such a conference would "amount to a court of arbitration," which could not be called together except at the request of Austria, and Servia was the contention of the German technicians represented by their Secretary of State. Moreover they said such a conference would not be "practicable." Of course all the pleas, objections, and explanations of the German Government were punctuated too much with expressions of its desire to co-operate with Great Britain for the maintenance of peace. But this pious desire never materialized in action. In some unguarded moments, the Kaiser's Secretary of State himself said that "there were some things in the Austrian note that Servia could hardly be expected to accept." But still Germany would not ask Austria to treat this

note as a basis for discussion, and pause. Sir E. Goschen, the British ambassador, asked Germany to suggest any method by which the influence of the Powers could be used together to prevent war between Austria and Russia, and informed her that France and Italy had agreed and that "the whole idea of mediation or mediating influence was ready to be put into operation by any method that Germany could suggest" if the one put forward by him was not acceptable. But Germany did nothing, and thus she sullied her reputation for honesty. Germany was simply preparing herself for a European conflagration and was declaring her obligations to Austria. She protested no doubt; but protested a little too much. Before July closed, Austria and Servia were in a state of war, and Germany declared that she would help Austria and began to try to secure the neutrality of Great Britain.

The British Action.

No power that has any sense of self-respect can be expected to pull on well with Germany who is blind to the rights of others and who does not recognise the moral Government of

the universe. When Austria declared war and when Germany gave out its determination to help Austria against Russia and France, the question of the neutrality of Belgium came up on account of the German attempt to attack the French people through Belgian territory. The neutrality of Belgium was, as is well known, guaranteed and "consecrated by two international treaties signed by all the Powers, and recognised by two generations of statesmen." It was therefore that the British Government deemed it its duty to see Belgian neutrality reaffirmed. On the 31st July Sir Edward Grey addressed telegrams to France and to Germany, asking them whether they would engage to respect the neutrality of Belgium so long as no other Power violated it. France readily gave the assurance that was wanted; but the Great German Power would not give a similar assurance. The King of the Belgians made an appeal to His Most Gracious Majesty the King Emperor. This appeal was thus worded:

"Remembering the numerous proofs of your Majesty's friendship and that of your predecessor and friendly attitude of England in 1870, and the proof of friendship you have

just given us again, I make a supreme appeal to the diplomatic intervention of your Majesty's Government to safeguard the neutrality of Belgium." Who could avoid listening to this appeal of an innocent country that was to be rendered barren and desolate for the convenience of the German army. The rich fields of Belgium have been ruined, and a large part of the country has been for some months echoing to the tramp of German troops. They have in fact become the battle-field of Europe. The Belgian nation kept the Germans out of their lands for a considerable number of days. And the Belgian soldier has not yet been smitten to the ground. He in reality has saved the situation, and has enabled the other powers to make their preparations for the fight. Belgium would not tolerate the violation of treaties, and would act up to her promises given to France and Belgium. Germany made a mean attempt to purchase the neutrality and the goodwill of our Government. The German Secretary of State offered that, in the return for British neutrality, German Government would give every assurance that they would make no territorial acquisition at the

expense of France. He was unable to give similar assurance as regards the French Colonies. If the neutrality of Holland were respected by Germany's adversaries, Germany would give an assurance to do likewise. The operations of Germany in Belgium depended, said the German Secretary, on the "action of France," but at the end of war Belgian integrity would be respected if she had not sided against Germany. This disgraceful bid for British neutrality indicates the depth to which German diplomacy could descend for purposes of self gain. Look for a moment at the astounding proposal. Germany would take the French colonies and would use the Belgian territories for her invasion of France ; and Great Britain should stand by looking on. In this communication, the German Secretary says that German operations in Belgium depended on French action. But then France gave an assurance that she would not interfere with the independence and neutrality of Belgium. Germany backed out of its former position and did not give the undertaking that was required. The situation of Belgium made it imperatively necessary in the interests of all

the great Powers that she should be allowed to maintain her neutral position. Treaty obligations did not weigh with Germany; and it was not expected that they would. There is the well-known German principle that "small States have no right to exist." If there is any person that has the generosity to take it to be a misrepresentation of the German political creed, he is at liberty to purchase copies of General von Bernhardi's works, and to satisfy himself as to the accuracy or inaccuracy of my statement of the German case. Great Britain wanted Germany to exercise her influence in Austria; this she would not do. Great Britain then proposed a conference of the Powers; to this Germany would not agree. Our British Government then tried to create a basis of mediation and communicated to Germany its belief that "it might be possible to secure peace if only a little respite in time can be gained before any Great Power begins war." The efforts of Sir Edward Grey proved so far successful again that Austria expressed her willingness to discuss matters with Russia; but when Germany came to know this, there was the same danger and there was the

inevitable talk of war. The German reply was that "Germany had ordered mobilization and the representative at St. Petersburg had been instructed within a certain time to inform the Russian Government that the Imperial Government must regard their refusal to answer as creating a state of war." This happened after the commencement of war between Austria and Russia. On such pretexts of mobilization, Germany would not agree even to a discussion of the matters in dispute. She might very well have said that she had ordered mobilization but she would be glad if any settlement could be reached by peaceful discussion.

But that would not serve her purpose. She wanted war. Austria has been merely an instrument of evil in her hands. One cannot but perceive that blend of haughtiness, cunningness, and imperialism which has been the outstanding note of everything which Germany says or writes. The relations between the several powers at times became strained and at times were easy. But when Germany declined to give the necessary undertaking in respect to the neutrality of Belgium, and when it was reported that the

Belgian territory had already been violated by Germany at Gemmenich, our Government addressed a telegram to Sir E. Goschen, British Ambassador at Berlin, in which it said :—

"In these circumstances, and in view of the fact that Germany declined to give the same assurance respecting Belgium as France gave last week in reply to our request made simultaneously at Berlin and Paris, we must repeat that request and ask that a satisfactory reply to it and to my telegram of this morning be received here by 12 o'clock to-night. If not, you are instructed to ask for your passports and to say that His Majesty's Government feel bound to take all steps in their power to uphold the neutrality of Belgium and the observance of a treaty to which Germany is as much a party as ourselves."

But what was the effect of this telegram despatched by Sir Edward Grey? The German Chancellor felt agitated, and said that "the step taken by His Majesty's Government was terrible to a degree; just for a word neutrality, a word which in war time had so often been disregarded, just for a scrap of paper, Great Britain was going to make

war on a kindred nation who desired nothing better than to be friends with her."

This was an infamous proposal and a disgraceful disregard for solemn obligations. In the language of our Prime Minister, Germany wanted that "behind the back of France—they were not made a party to these communications—we should have given, if we had assented to that, a free licence to Germany to annex, in the event of a successful war, the whole of the extra-European dominions and possessions of France. What did it mean as regards Belgium? When she addressed, as she has addressed in these last few days, her moving appeal to us to fulfil our solemn guarantee of her neutrality, what reply should we have given? We should have been obliged to say that without her knowledge we had bartered away to the Power threatening her our obligation to keep plighted word. And what are we to get in return for the betrayal of our friends and the dishonour of our obligations? What are we to get in return? A promise—nothing more than a promise as to what Germany would do in certain eventualities; a promise be it observed—I am sorry to have to say it, but

it must be put upon record—given by a power which was at that very moment announcing its intention to violate its own treaty and inviting us to do the same." There are all sorts and degrees of men. There are various orders of kings and kingdoms. But history cannot furnish a parallel to such an action by such a power. Sir Edward Grey exhausted all his mental resources in his efforts at securing the peace of Europe; but all his efforts went for nothing. He said that it would be a disgrace for England "to make this bargain with Germany at the expense of France," a disgrace from which the good name of this country would never recover. The Chancellor (German) also in effect asks us, he proceeded, "to bargain away whatever obligation or interest we have as regards the neutrality of Belgium. We could not entertain that bargain either." No other reply was expected from an honest Government.

In fact her proposals have stained for ever the escutcheon of Germany. The cynical indifference to treaty obligations which Germany has shown has branded her for all time to come. The British Government made

it distinctly clear that the one way of maintaining good relations between England and Germany was that they should continue to work together to preserve the peace of Europe. But this was not to the advantage of Germany. She was anxious for a fight with Russia and France; she wanted to avoid England. I shall explain the reason in a subsequent chapter. It admits of no doubt that Germany did not desire to challenge England to a combat. Although the British Government did all that it could for the improvement of the relations among the Powers, Germany succeeded in creating the disturbance. Thus the war between our Government and Germany came to be declared. Thus all the efforts of Sir Edward Grey in the direction of the maintenance, and subsequently of the establishment of peace in the world, came to nothing. The British Ambassador left Berlin, and Great Britain threw herself honestly and whole-heartedly into the war. In spite of what the German Iago may say or do the German nation has lost the immortal part of itself and "what remains is bestial"; its reputation has gone for ever.

CHAPTER III.

THE GERMAN POLICY.

WE have seen the political religion which Germany follows and the object of securing world dominion which she always keeps in view. She finds that her population is on the increase; she thinks she is capable of robbing others of their possessions. The war is superficially to be traced to the murder of the Archduke; but I hope I have been able to show to my readers that Germany stood in the way of peace or compromise, that Austria has merely been the automaton under the German mischief-maker, and that the real causes of the war can be easily made out by one that has studied the political creed of the Kaiser and his nation.

If we survey for a moment the historical events of recent years we shall see how Germany has been making efforts for the achievement of her object and for the realisation of a destiny of which she is utterly incapable.

According to an American writer there have been three phases of German policy:

> The first an attempt to secure colonies; the second, an attempt to obtain entrance into the markets of the East by the establishment of a trade route across the Balkans and Turkey, which formed by international agreement a neutral zone; and, thirdly, the determinedly aggressive scheme for the actual forcible conquest of the world.

In 1905 we got the first glimpse in recent times of Germany's aggressive policy. When the Morocco difficulty came up, England supported France, and there was an Anglo-French arrangement, under which France got full liberty to deal with Morocco in her own way and our Government was left to pursue its peaceful policy in Egypt undisturbed. Germany appeared at this time on the European stage and created a commotion by her demand for a conference of the Powers. On this occasion, Austria, the attendant of Germany, seconded her efforts; and the result was the conference of Algeciras in 1906. The right of France to deal with Morocco was declared by the conference, and Germany failed to derive much advantage. But when in 1908, she found that Russia had just emerged from a war with Japan and had not yet fully recovered from

its detrimental and disastrous effects, she instigated Austria to annex Bosnia and Herzegovina, and succeeded to a certain extent in frightening Russia into silence.

In 1911 Germany again made her existence felt and tried to disturb the public peace; the deeper German forces were about to burst forth into active eruption. The French military occupation of Morocco was the plea of which Germany caught hold on this occasion. The German navy showed some activity and Great Britain expressed her intentions to lend support to France. But fortunately for the world the Franco-German treaties set the question at rest for the moment. Germany agreed to the French protectorate being established over Morocco, and France ceded a hundred thousand square miles in the Congo basin.

In speaking of the Morocco policy of Germany I cannot resist the temptation of making an extract from the statement given on oath by Mr. Class, the President of the Pan-Germanic League. This little incident shows how Germany manages to manufacture a case whenever it suits her purpose to do so.

The statement was recorded by a German court of justice and runs thus :—

On the 1st of July Mr. Class called at the German Foreign Office, and, failing to find Herr von Kiderlen Wachter, was received by Herr Zimmermann, the Under-Secretary. Mr. Zimmermann told him : "You come at an historic hour. To-day the Panther appears before Agadir, and at this moment (12 o'clock mid-day) the Foreign Cabinets are being informed of its mission. The German Government has sent two agents provacateurs to Agadir and these have done their duty very well. German firms have been induced to make complaints and to call upon the Government in Berlin for protection. It is the Government's intention to seize the district, and it will not give it up again. The German people require absolutely a settlement colony. Please prevent, wherever in the Press you have influence, the raising of claims for compensation elsewhere. Possibly France will offer us the Congo. However, the German does not want compensation elsewhere, but a part of Morocco."

Africa has been no less the scene of German aggressive labours. Everywhere, be it in the rich soil of France, in the low lands of Belgium, on the shores of China, or in the sandy tracts of Africa, the German policy of spoliation and robbery, as carved out by the Kaiser, whose individuality bulks large in German politics, and as shaped and moulded into popular form by Heinrich von Treitschke and General von Bernhardi, troubled both the civilized and the uncivilized sections of mankind. In a word, Germany has been consistently and systematically pursuing the reprehensible method of acquiring possessions

which her distinguished writers and generals have so warmly and earnestly advocated. We read in the German work, "Politik" that the "be-all and end-all of a State is power and he who is not man enough to look to this truth in the face should not meddle in politics." Power, power, power, power! the State exists not for the good of the people but for power; what must be the condition of the subjects of a State that exists only for power and that takes "might to be the supreme right?" Shakespeare must have had such tyrants in view when he wrote of

> The whips and scorns of time
> The oppressor's wrong, the proud man's contumely,
> The insolence of office and the spurns
> That patient merit from the unworthy takes.

General von Bernhardi wants the German nation to "grow into a World-Power" and to stamp a great part of humanity with the impress of the German spirit. He discusses the points as a man of business, and not in literary sportiveness. The Kaiser, who is certainly a personality of fire and of passion, seems to have accepted the pernicious advice of this militant writer. The Germans say that "the idea of destroying the enemy must be the ruling factor." The German is

an inhuman fighting machine. Conscience makes, as the poet says, cowards of us all; and this General foresaw that such ambition would land Germany in difficulty. He said she should have an extended political basis and space for her increasing populations and markets for her growing industries, and wanted her to prepare herself for a fight with England, France, and Russia. With Machiavellian cunningness he advised his Government to be on its guard against Japan that had entered into alliance with England, and said: "The political rivalry between the two nations of yellow race (Chinese and Japanese) must therefore be kept alive. If they are antagonistic they will both probably look for help against each other in their relations with Europe, and thus enable the European Powers to retain their possessions in Asia." We have grounds to believe that Germany has been steadily and systematically following the lines chalked out by her preceptors. For the last forty years or more she has been energetically making active preparations for her attempt at securing world power. In the present war she seemed to have settled that she should fight France

and Russia, and then, after crushing them, turn against England. The smaller States were of course to be a prey to her rapacity after the termination of the war with the Great Powers. But, fortunately for the human race, the action of Great Britain upset all her calculations. She was foolish enough to think that England would not receive support from Ireland or from India and her colonies. Indeed the German military critics counted upon this division in the British camp; they refer to the "nationalist movement in India and Egypt." Ignorance could not further go. The son quarrels with his father and prays for some gifts; the subject wants privileges from the landlord; the suffragist requires her husband and his friends to grant her the franchise; but this does not mean that the son, the subject, or the suffragist has mutinied or is about to get beyond control. It is merely an indication of the narrowness of the German mind. India cannot but be grateful to England for the blessings of peace that she enjoys and for an administration that has almost harmonized the heterogeneous elements that prevail in the country. A few misguided

fools do not make up the nation. I confidently believe that the most ambitious "nationalist" in India never dreamt of the withdrawal of the British rule; none outside the lunatic asylum could ever dream of such a calamity. To improve the administration could be the only possible object in view of any Indian possessing his senses in full. The German mind, inflated with such false ideas, thought it was capable of guiding the world, and took it to be an obligation to assert the mental and moral influence of Germany as much as possible to pave, in the language of a German writer, "the way everywhere in the world for German labour and German idealism." In fact the German effort is a menace not only to the peace of France, Russia, England, and Japan but to the civilization of mankind. It is unquestionably evident from the attempt to have "the way everywhere in the world for German labour and German idealism" that the Kaiser has the high ambition of conquering the world and that German sycophancy encourages him and leads him to entertain such hopes as are beyond the possibility of realization. The Imperial Chancellor in the Reichstag

on November 10, 1912, said: "For months past we have been living, and we are living now, in an atmosphere of passion such as we have perhaps never experienced in Germany. At the root of this feeling is the determination of Germany to make its strength and capability prevail in the world." In fact the crash of Sedan gave rise in the German mind to such infatuation and intoxication of passion for war. It must, therefore, be clearly understood that the German object is not only to defeat the Allies all over the world. If the United States of America believes that the German movement is being engineered only against the Powers that are at present involved in this war, she is mistaken and rests in a fool's paradise. We know now that the German statesmen use words that can never bear fruit; but we are in a position to take such a roseate view of the situation, only because England has made up her mind to stamp out this curse of militant imperialism.

CHAPTER IV.

THE TURKISH MOVE.

THE German plan was prepared with devilish ingenuity. Let us see for a moment why it is that Germans and Turks are working at the present in a spirit of co-operation and with the utmost cordiality and friendliness. Several years ago, German officers settled that Turkey must be kept under control, and what was the reason? It is not because of altruistic motives of a high order; it is certainly not because of German tenderness towards Islam. Is this fraternization honest and sincere? German officers are prominently figuring in all Turkish positions of responsibility. The Sultan is being befriended by the Germans. But are not the Turks being too much befriended? We have been able to show in the preceding chapter that the German's effort is directed towards securing dominion over the whole world and Turkey is included in the world. Germany wants expansion—expansion on every

side, and at all costs. She is afraid of conferences, conventions, and arbitration courts. And why? A German politician openly declares that "arbitration courts must evidently always consider the existing judicial and territorial rights," and that "for a rising State which has not yet attained the position due to it, which is in urgent need of colonial expansion and can only accomplish it chiefly at the cost of others, these treaties auger ill at once as being apt to prevent re-arrangement of power. This clearly demonstrates the unrighteous nature of the German cause. And the most beautiful feature of it all is that the Germans are aware of the character of the wrong which they desire to commit; but they are not the men to discard a profit out of deference to a principle of truth and honesty. The German plainly says that he wants expansion at the cost of others, and that he knows that his nation cannot get any advantage from any consideration of judicial and territorial rights. What does Turkey expect from such a power? A nation that has the declared object of robbing others of their territories cannot be a sincere friend and supporter of Turkey.

The Germans have publicly given expression to their opinion that "it is not the interest of any nation to increase Germany's power." Dose it not imply that in German opinion the interests of Germany collide with those of every other power, be it Turkey, England, France, or Russia?

Mr. Roland G. Usher declared before the outbreak of the war that the Germans aimed at "nothing less than the domination of Europe and of the world by the Germanic race" and thus traced the German operations in Turkey :—

Turkey, as everyone knew, was weak, disorganized in every way, and nothing could be more natural than an attempt by the Sultan himself at the proper administration of his own country and the adoption of financial measures which would insure the payment of his debts and his household revenue. The Sultan eagerly accepted the secret tender of German assistance in the accomplishment of such extremely desirable ends, and began, apparently upon his own initiative but really under German direction, the reorganization of the army and navy, the reorganization of the finances of his empire, gradually introducing German officers into the important positions in the State. Men were appointed governors of provinces to introduce local reforms calculated to diminish the amount of racial warfare, the friction between the soldiery and the populace, and to minimize the difficulties arising from the old struggle between the Latin and Greek Churches. Gradually Germany insinuated herself into the confidence of the Young Turk party, already long in existence, and whose main aim was to cast off the foreign rule which had so long pressed hardly upon the Turk and had drained his country of its resources for the satisfaction of foreign debts for whose making

the Turk himself was not responsible. Eventually, by means of the agitation undertaken by the Young Turks organized by the Committee of Union and Progress at Salonika, a revolution was accomplished (probably with the connivance of the Sultan), a constitution was adopted, a new Sultan took office, responsible government began, and Turkey was thus freed from the treaty obligations made by the older regime, which had given every nation except Germany some obvious interest to defend and therefore some obvious right to interfere. If Germany was to base her scheme of Pan-Germanism upon the control of Turkey, she must certainly control it by means of a Government owing its very existence to her.

But we find that Turkey is being cajoled and flattered and befriended and that Islam is claiming numberless candidates for conversion to Islam. The honour of a nation was never blotted by a more abject surrender of its moral principles to the ephemeral demands of the passing hour. We have it on German authority that "Turkey is the only power which can threaten England's position in Egypt, and thus menace the short sea route and the land communications to India." The German work from which this sentence has been quoted was published in October, 1911. Turkey is being used only as an instrument in the hands of the Germans. They want her for their own purposes. In fact the Germans have made an attempt to practise deception on the followers of Islam. Turkey has played into the hands

of Germans, and has thus run the danger of losing all her territories—her individuality itself. She is at present Germany's vassal, and in case of defeat she would pass away from the roll of existence, leaving not a vestige. The German aim is to conquer the world, and the action of England therefore has been in the interests of humanity at large. The Turkish folly is calculated to endanger not only the Turkish territories but the safety of Islam in that part of the world. We have already seen that to use Turkey as a handle against England was really part of the German scheme several years ago. It was thus that we found Turkey mobilising in August under German inspiration. Enver Pasha yielded to German influence, and detachments from two army corps had already been sent south to points which manaced Egypt and the Suez Canal from Akaba and Gaza. The Bedouin Arabs were assembled to take part in depredatory operations. Transports were collected and roads to the frontier were improved for military purposes. Mines were despatched to Akaba for the Gulf of Akaba, as an obstacle to British war vessels. At Aleppo

the masses were persuaded that the German Emperor had embraced the Islamic faith and that Germans were fighting for Islam against Russia. Turkey admitted bodies of German officers and received from Germany a loan of four millions sterling. There was a moderate party in Turkey, and the policy of this party was to take advantage of European complications and thus to recover what Turkey had lost in the Balkan war. The Moderates wanted to "play off Germany against the Allies." But the German pressure created by the control exercised by German officers at Constantinople and by the German loan could not be resisted, and Turkey had to yield to the German machinations. The result of it all seems to be that both the Hindus and the Mahomedans have to look only to the British Power for the safety and protection of Hinduism and Islam. Fortunately England has shown to the world—and this is an epoch-making event in history—that she is fully capable of maintaining religious tranquillity and racial equilibrium in her vast territories that are inhabited by men of all possible shades of religious opinion ; she has

in fact been instrumental in the removal of racial acerbity. England has been and will, we are confident, continue to be the saviour of both Islam and Hinduism. The Germans are clever and cunning. When they saw that the entire civilized world was committed to a blood fued with them, they induced Turkey to join them. The German literature itself shows how the Turks stand in German estimation. Heinrich von Treitschke, the great German statesman, wrote an essay entitled "Turkey and the Great Nations." It indicates the arrogance and the wanton insolence of the writer and of his race. He condemns the Turks. He condemns all that is Turkish; he in fact criticizes with acrimony the Turkish civilization. In his opinion, the Turks are strangers to Europe and ought to clear out as early as possible. Of course, the Germans have, for their own purposes, suddenly developed an intense love for the Turks. But this is what one of the most distinguished Germans wrote about the Turks sometime before the war:—"Where are the traces of the civilizing work of the Turks themselves? What remained in Hungary after the long one

hundred and fifty years during which the Pashas dwelt on the Koenigsburg at Buda? A few crude mutilations of beautiful Christian churches and the warm bath of the Ofen. What now reminds one of the domination of the crescent in Greece? Hardly anything but the ruins of destroyed Christian habitations. The ruination of the system of the Government did not consist in the brutal outrages on individual magnates—because the impaling and drowning in sacks, the violating and pillaging, and similar amusements customary to the country, did not, according to oriental standard, happen too frequently—but in that indescribable intellectual laziness, in that profound slumber of the soul, which was always peculiar to the Osmans, even in the days of their warlike greatness, and caused them to appear as barbarians even in the eyes of the Arabs."

This German writer condemns the Turkish system, which, according to him, has been "burdening the Balkan lands nearly five hundred years." He wants that the crescent may be expelled from the "Czarograd" of the south. May God protect the world from the clutches of such rapacity.

CHAPTER V.

Crimes against the Law of Nations.

International law has been defined to be "the expression of the jural and moral relations of States to one another." The law owes its origin to the natural and immutable principles of justice. Certainly the nations do not acknowledge any superior authority; and there is no court that can interpret the law or apply it to particular cases and circumstances. No magistrate is empowered to decide questions of international law; even if a decision is arrived at there is no paramount authority that can enforce it and that can compel the nations to respect it. It is therefore that Grotius, the well-known jurist, bases the law on universal consent. But Dr. Wheaton criticizes this opinion of Grotius and sees in the principle of utility the origin of the Law of Nations. Cumberland agrees with Dr. Wheaton. "But the vast majority," in the words of Prof. Robertson, "derive its principles from some transcendental source, such as nature reason,

the Divine will, &c., and these accordingly have no hesitation in attributing to its rules an intrinsic authority over all the nations of the world." Sir R. Philimore rightly holds the opinion that this law is "naturally," that is by the law of God, binding upon the nations. Be that as it may, there is absolutely no difference of opinion as regards the necessity of implicit obedience on the part of nations to the rule. If such a law were not in existence, there would be regular chaos in the relations of States. It is, therefore, that those golden rules of conduct have been accepted by the entire civilized world. It may be customary law; it may be the usage of nations; it may be the Divine ordinance; it may be this or it may be that, but it is there; and there in the interests of all States—in the interests of mankind as a whole.

The neutrality of Belgium was sanctioned by several Powers including Germany. This has not been denied or disputed. There was a treaty to which all the leading European belligerents were parties, and the terms of the treaty made it incumbent on them to respect the neutral character of

the Belgian State. It was all a solemn and sacred agreement. Belgium was not at all interested in the struggle between Austria and Servia, or between Germany and France, and she wanted to keep religiously aloof; naturally she desired to avoid the contagion of war; she was anxious to maintain her impartiality towards the belligerents who are, so to speak, her next-door neighbours. When she learnt that Germany wanted to carry on military operations in her territories against France she protested, and informed France and Germany that her lands could not and should not be used for such a purpose. Germany, that has faith in the unholy principle of "might is the supreme right" and in the vicious rule of policy that "small States have no right to exist," did not desist and ordered the conduct of the campaign in the neutral territories of that noble little State. Neutral States have certain well defined powers and duties. They are, in the language of a leading jurist, entitled to "prohibit all belligerent operations within their territory—using that phrase in the enlarged sense it bears in international law. They may prevent the passage of fleets or armies through those

portions of the sea or land over which their jurisdiction extends. Hostilities carried on within neutral territory are unlawful, and captures effected thereby are void. The rule is in entire accord with the dictates of prudence. Why should a State which has no concern with the dispute, and which is a friend to both the belligerents, allow one of them to use its territories to the distress and disadvantage of the other? Why should the peaceful life of its subjects, the even round of its avocations, be disturbed by any of the combatants. But all these considerations have not a feather's weight in the balance when German self-interest is involved. Even in the seventies of the last century Wolsey, the great American lawyer, published his masterly treatise which teaches us that neutrals have a right to insist that their territory shall be inviolate and untouched by the operations of war and their rights of sovereignty "uninvaded." "They," he proceeds to tell us, "are in a manner bound to do this because otherwise their neutrality is of no avail, and one of the belligerents would enjoy the privilege of impunity."

The Kaiser's will is the law for the world; it is not for him to be restrained from any action by the difficulties created by law. Boutros has in his work on international law noted that "all captures made within the jurisdiction of a neutral power are illegal and void." It is a wholesome rule. Military operations on any considerable scale in a neutral country would necessarily inflict some injury on its inhabitants. But the Germans wanted to rush through the territories of Belgium, and would not stop to consider the morality or the legality of such a procedure. Belgium begged, beseeched, and remonstrated, Great Britain criticized, condemned, prayed, and threatened. But the German army started like a wild boar straight on its course through Belgium and towards Paris. The German failure on the road to the French capital is now a matter of common knowledge. In defiance of all law and morality, against the advice and the request of Great Britain, but consistently with the pride that proceeds destruction, the Germans ran towards the French frontier and thought that the Belgians would be beaten to the earth in no time. But we find that the

Germans are further from Paris to-day than they were five months ago. The splendid armies under General Joffre and under Field-Marshal Sir John French have had to their credit brilliant achievements. The Indian soldiers with their British comrades are working to the full satisfaction and gratification of India and Great Britain. The Sikhs, the Gurkhas, the Rajputs, and the Pathans have shown that they belong to a country that, as Colonel Tod says, produced many a Thermopylæ several ages ago; they have secured undying fame in the world war and on the world's battle-field in France and Belgium. The German advance has been for ever checked.

But we have digressed. The German aggression commenced with offences against international law, against the code of morality, against human nature itself, when they met with severe opposition at the hands of the heroic Belgians, and when the irresistible fury of their onslaught yielded at least for a considerable time to the pure fire of Belgian patriotism. The Germans were baffled and felt exasperated, and they slaughtered women, children, and unarmed old men

that formed the civil population of the Belgian towns of Brussels and Antwerp. This seemed incredible to some enlightened citizens of Great Britain. But one who has studied the German military literature sees in all this a mere illustration of Germany's military rule that her armies should devise means for striking terror into the hearts of the people belonging to the enemy's country. The Hindu military law as given in the *Dharma Shastras*, and as acted upon by the Hindus in numberless battles of which history makes mention, is that in case the weapon of the opponent breaks or is shattered in the course of the fight, the combat must be stopped. That was in the past. But according to an American writer, "it is in regard to non-combatants and their property that the mildness of modern warfare appears in most striking contrast with the severity of the ancient." The international rule is that "private persons remaining quiet and taking no part in the conflict are to be unmolested." But we find that the German aggressive excursions into Belgium have sometimes been mere ravaging forays. The bombardment of Scarborough was simply a barbarous

violation of this principle of international law, based as it is on justice and humanity. The babies that were perhaps picking up pebbles on the shore at Hartlepool and were indulging in innocent play and frolic were slaughtered by the German guns.

It appears that Turkey was never quite willing to commence hostilities against the Allies. Germany took an undue advantage of the weakness of Turkey and of her confidence. German officers were appointed to posts in the Turkish army and in the Turkish navy, and Germany got them not only to inflame the Turkish passions against the Allies but also to attack the Russian warships. There was no declaration of war by Turkey. And the reason is obvious; the Turkish Government had not decided that it should allow its country to be involved in a war of the most terrible magnitude. This belief is strengthened by the apology of the Grand Vazir tendered soon after the attack. The Grand Vazir admitted that the Turkish ships had taken such action without the knowledge of the Turkish Government. It cannot be doubted that the Germans thus forced the hands of Turkey. Our readers

will remember that no formal declaration of war was made by Turkey. And why? Under the provisions of international law "some publication of the fact of war is considered necessary in fairness to neutrals." It is true that in modern times there have been wars without such a formal declaration. The Roman law attached great importance to a special notice as regards the existence of a state of war between the parties. The international law on this point seems to have undergone some change. "And," to quote the words of Wolsey, "the prevailing sentiment is that delay or refusal of justice after redress demanded is of itself, without a special notice, good ground of war." But this refers only to a case in which redress was demanded for the wrong done and justice was refused. This cannot justify the sudden commencement of military operations by a Power against which no wrong was committed by the Allies, and which had not made any demand for redress. But it is clear that it all happened only because Germany wanted to drag in Turkey against her will. Germany in reality willed it; she willed it with the brutal force of her nature; she contrived to get

those Turkish battleships that are officered by Germans to begin the attack, and poor Turkey was thus committed to this line of action. All this was done against the principles of the law of nations, and to the detriment of the best interests of the Turkish Empire. Turkey is drifting along the current at the instance of Germany and in spite of herself. Cunning Germans for some time steadily angled for Turkish support. And the reason is clear to the meanest understanding. General Bernhardi wanted Turkey to disturb the sea route to India and to create difficulties in Egypt. But the deeper cause of this fraternal embrace is to be sought elsewhere. Why is it that Germany, with all her pride and power, has thrown herself into the arms of the impoverished and downtrodden Turkey. It is only ideas of utility that govern the development of German politics. Prince Bernhardi von Bülow, one of the most distinguished of the German ministers, has very frankly admitted: "Industrially and financially, Turkey offered us a rich and fertile field of activity, to which Rodbertus and Friedrich List have already drawn attention and which we have cultivated

with much profit." This gives us the key to the German-Turkish political hieroglyphics. Turkey is wanted for the satisfaction of German cupidity and for a little irritation to England. But this is a digression. We have seen how law is being defied. The German does not care for it. We learn from a German Chancellor that "Law must certainly not be considered superior to the needs of the State."

They secured Turkish help by means that ignored the provisions of international law, that were positively unfair to the neutrals, and that were quite unjust and highly reprehensible. This has simply imperilled the existence of the Turkish Empire. Germany is the offender, and Turkey will suffer along with her. One commits the crime, and both will pay the penalty. This is due to German machinations and to Turkish folly. The inequalities and the horrors of the German war have thus been exemplified. The reputation of the German leaders has thus been sullied. And the rules of the law of nations have thus been ruthlessly infringed.

CHAPTER VI.

THE UPSET OF THE GERMAN SCHEME.

ONE who has studied the recent political literature of Germany cannot fail to be struck by the complete overturn of the German war-plan and by the consequent disappointment of German hopes. Some people seem to think that the Germans have extorted admiration by their defiance of the entire world. But they utterly forget that the German nation has had for its object the conquest of the whole habitable globe. It declared, in the language of its representative thinkers, that it must have either "world dominion or downfall." And this has been its avowed object ever since its achievement in 1870; this has inspired it with overweening confidence in its own power and has filled it with pride. The preparations went on apace. No one can point out another instance in which the intelligence and skill of a nation have been so consistently and continuously devoted to making active preparations for securing undisputed sway over the entire race of man,

and for overmastering all the noble forces that prevail outside the German sphere of influence. The Germans have received the lesson from Treitschke that "men make history"; their leaders had told them that they were to secure an "extension" of their power "by the sword against vastly superior forces." They were trained by Frederick the Great himself to believe that "wisdom is well qualified to keep what one possesses; but boldness alone can acquire." It is unquestionably certain that the Germans had long been making preparation, with a care and assiduity worthy of a nobler cause. The war is the simple resultant of the militant ideas and forces that have had for a long time a prominent place in the life of the German people. We read: "It was important for us in 1870 to take Paris quickly, in order to forestall any interference of neutrals. Similar conditions might prevail in the case of England." The Germans always anchored their hopes on the rapidity of their action and the energetic nature of their offensive. They lay down in one of their military brochures that "the offensive mode of action is by far superior to the defensive mode,

especially under modern conditions." Frederick the Great himself said: "It is always better to act offensively even if we are inferior in number. The enemy is often bewildered by boldness and allows advantages to be snatched from him. In perfect consonance with this principle the Germans rushed headlong to the walls of Liege, the guns of which baulked all their plans and obstructed their march to Paris. The little Belgians barred the way. They never thought that the Belgians could behave like men. They were infuriated. They smashed the forts of Liege. They silenced the guns of Namar, and the streets of Antwerp were strewn with the rubbish of Belgian houses and with the broken bodies of Belgian soldiers. But still the Belgians would not yield. The Germans wanted to take Paris before the British troops arrived at their allotted posts. They thought that they would be able to blow down the Belgian resistance by the mere breath of German imperialism. Could, or would, the pigmies of Belgium have the audacity to oppose the Kaiser's will. Rush through the territories of Belgium, occupy the coast line from Ostend to Boulogne, seize hold of Paris,

keep the French isolated from the English, subjugate the French nation in a week, and then challenge England to a life and death struggle. But, as the reader knows, the Germans have failed to achieve such an object. In their first attack on France they had almost reached the outskirts of Paris, simply because France was not prepared for war and England had to join a little late. The fight for Calais is mainly with the object of capturing Paris. The German Emperor knows that so long as the British fleet commands the North Sea there can be no successful attack on England. Of course we hear, and shall continue to hear for some time, of the frantic freaks of the thieves of the German fleet or of childish raids of German airships. And this is in exact accordance with their own military principles given in their own military manuals. A German general says: "The war must be conducted as ruthlessly as possible since only then, in addition to the material damage, the necessary terror is spread." These raids are of no military significance, and are simply intended to terrify the civil population. But this serves a good purpose; it stimulates

the energy of a nation. I maintain that the Germans have for the last six months been trying to reach Paris and to occupy the coast line in order to prevent the British nation from sending reinforcements to France. And in this attempt Germany has secured only an ignominious failure after a struggle lasting eight long and weary months. Let me quote here from a German work published before the war broke out. The German strategist says:

"It may therefore be indeed imperative to select the hostile capital as the object of attack. If it is threatened, it may be anticipated that the hostile main force must stand out at bay to protect the capital. And if we succeed in pushing the hostile forces away from the capital, or, more than that, in occupying that place itself, the whole administration of the hostile State is upset and thus also the army most seriously damaged. Especially in France is the importance of the capital as the centre of military power still obvious." He advocates a German offensive against France being conducted by the northern wing of the German army with its extreme right along the sea coast,

and is of opinion that a German success in the north would "lead straight on Paris and touch the vital arteries of the French army much sooner than the latter could gain decisive results in South Germany." Certainly in pursuance of these military precepts, Germany tried first to reach Paris by the direct route and miserably failed. They have adopted then the second course, and are attempting the sea-coast line, and have been at this attempt for the last several months. Is there any doubt as to their complete failure to achieve the object to which they attached so much importance? Paris is as far from them to-day as it was in the second month of the war. The German author, just quoted, says "the boldness, surprise, and sudden attack are the means of raising success to its highest pitch." In perfect conformity with this principle, the Germans suddenly entered Belgium and alarmed the world by their dash and meteoric flash. But it was only for a short time while the Allies were unprepared. Small preparations have already stopped the onward march, and the German ministers of death have failed. When our preparations are completed,

the German avalanche will be hurled back and German pride will be crushed out of existence. The dreams of a world-dominion will soon be dissipated. It is true the Allies have not been able to conquer Germany yet. But it must not be forgotten that the enemy that was preparing for this war since the sixties of the last century and has sacrificed all his talents for the sake of military efficiency would have been entitled because of his labours in the military sphere to some measure of success if his cause had been just, and if brutal ferocity, the meanness of a murderer, and the selfishness of an uncultured savage had not characterised his nature. The German action has outraged the solemnity of justice and insulted the majesty of Providence. And what is the present position of affairs? Germany stands to-day just where she was after her pompous march through Belgium and her retreat from the neighbourhood of Paris. Imprisoned on all sides, she is fighting without any hope of succour from the outside. Where is her trade? Where are the articles that once flooded the Indian market? Is any further proof of the British command of the sea

needed? In the naval actions in the North Sea and off the Falkland Islands, the British Fleet has conclusively shown that the spirit that won at Trafalgar still lives and promises for us a glorious termination of the hostilities.

What is the German fleet doing! Some American correspondent says that it is working very hard, and that the Germans are adding to their warships. War was declared in the first week of August. And the German fleet has been since then in labour. Some of their dacoit ships of the *Emden* type have already been swept out of being. British trade flourishes almost undisturbed. It cannot be denied that the little Belgians stayed the German tide for several weeks and led France to receive help from our British Government. It was indeed a remarkable event in military history that a large British force smoothly and quietly crossed the British channel and saved Paris, and made it possible for France to swing in, as Colonel Maude says, "their sixth army." That is the story of the first great German failure. This important overthrow of the German war plan spells ruin for the German cause. Her promises of

success have been almost shattered. Germany was, as I have shown, fully prepared for this horrible conflict, and in fact brought it about intentionally and at a time, which, she thought, was inopportune for the Allies and most suited to her own interests. She has already therefore put forth her whole strength, and the utmost that she can now do is perhaps to maintain for some time more her present strength in the field. But on the side of the Allies, affairs have a different complexion. All the resources of France have not yet been tapped. Russia has just aroused herself and is beginning to show how she can deal with the Germans. Her brilliant series of successes cannot but arrest the attention of an observer. The Germans have always been afraid of Russia. General von Bernhardi, the well-known German leader, has himself written that "a complete subjection or even conquest of Russia cannot be thought of at all." Then there is Japan, the illustrious country of the Buddhist faith, the upholder of the claims of justice, and the inheritor of a glorious civilization. She has captured Tsingtau, and is quietly reserving her powers for any possible contingency.

The crooked policy of the Germans that "the political rivalry of the two nations of yellow race must be kept alive" has broken down, and the immoral attempt has failed. Is it necessary for me to speak of the British resources to a citizen of the British Empire? The war is briskly going on, and if one goes through the streets of any of the towns of this vast continent of India, one sees as usual the active marketing, the blessings of peace, the business in the courts of justice, the pursuit of peaceful avocations, and the bustle in the Banks, which have been such attractive features of the life in India. In reference to the materialistic advancement of the German civilization, I may be permitted to remark that India alone can furnish millions of soldiers, capable of teaching the Kaiser that the rules of humanity cannot be disregarded with impunity, and that God, and not the German despot, controls the destinies of men. So far, these vast resources at the command of England have been hardly utilized. We have then Canada and Australia. The two countries have enthusiastically responded to the demands of duty; but their powers have not at all been strained.

The army recruited from the ranks of Englishmen is just preparing to go to the front.

CHAPTER VII.

Our Duty.

Through his supernatural power, he (King) is fire and wind, he sun and moon, he the Lord of Justice, he Kubera, he Varuna, he Great Indra. Even an infant king must not be despised, from an idea that he is a mere mortal; for he is a great deity in human form.

Smriti VII., 7 & 8.

(Bühler's translation.)

This is the legal injunction of the greatest of the Hindu religious teachers. The doctrine of the divine right of Kings may or may not be discredited in the West; it is perhaps being revived in Germany. But the Hindu nation that loves its religion and that attributes its longevity to the sacred teachings of its divine teachers cannot afford to ignore Manu's instructions. A glance at the history of India convinces the student or the scholar that the Raja was taken to be a deified being, who was to be obeyed and loved, revered and worshipped. The Hindus wanted,

and want, justice and peace. They hated, and hate, anarchy. They expected, and expect, every man to do his duty. The Raja is to receive the homage even of the Brahman. But he in his turn was to do reverence to, and to worship on occasions, the humblest Brahman that knew his *dharma*. The literature of the Hindus is rich and vast; the Purans are not a sealed book to the public; even the Vedas are accessible to the Western reader; can it be shown that Hindus ever organized a revolt against the sovereign authority? Did they in their long career, extending from the dawn of time to the present, ever dethrone a king or depose a ruler? Theirs has always been a unique aim; indeed they have been a unique people. Every Hindu confidently believes in the unchangeable and unshakeable laws of *Karma*. The Shakesperian idea that greatness is sometimes thrust upon some persons seems to be in flagrant contradiction with fact. The Hindu faith inculcates the principle of *Karma*. What we are in this life is due mainly to what we did in past life. The soul migrates from one body to another and takes on with itself the consequences of its

own deeds or *Karma*. It is therefore settled law that the king is king not beacuse some change or chance favoured him, but because his past was noble and virtuous. A man who has risen to such a high station in life deserves the love and reverence of mankind. The Hindus are said to be a superstitious people ; they are known to be idolatrous. They are conservative in habit and thought ; they are taught to be humble before everything, be it the tiniest atom or a small particle, the glorious image of God installed in a rich temple, the common form of a common peasant toiling and troubling himself on the fields in an out-of-the-way village or the person of an enlightened prince that holds the sceptre of a powerful principality. He is not to be proud or vain. He must subordinate his own interests to those of the public. Nothing dies ; the sacrifice lives in its effects ; the work exists for ever ; there is no action without its fruits. And what is more, every sacrifice, willingly made, blesses him that makes it, and is a help to the cause of humanity. The Hindu believes it and ought to act upon it. Man is not an isolated unit. He is a piece that cannot be separated from the whole.

He is to help the evolution of the race. He is to advance the interests of the entire family of which he is a member. It was this principle that led to the establishment of the caste system. Each of the four castes was to look after the duties entrusted to it, and thus to further the cause of the nation as a whole. It would thus appear that the Hindus looked at the world from a high standpoint. It is all very well for General von Bernhardi to remind us of the theory of the survival of the fittest or of the struggle for existence. But we Hindus that have inherited a civilization, the beginnings of which belong to an age when the Germans had not yet seen the light, and that have been existing since a time when the teacher and preachers of such theories were yet in the womb of nature, believe, and have always believed, in the harmony of the universe and in the strength and productive powers of peace. No words of the Hindu sacred writings command greater respect or are more universally followed than the holy *mantra* शान्ति शान्ति शान्ति (peace, peace).

One Hindu may differ with another on the question of the supremacy of the Gods, or

in respect to the sanctity of the *tantra* or of the Brahmanical portion of the Vedas. There may be, and is, diversity of views as regards the religious or the social status of the different strata of Hindu society. But there is hardly any Hindu that could make up his mind to advocate the doctrine of struggle and that does not pay homage to the *mantra* just referred to. That which a Hindu has to aspire to is a peaceful life. He is to do his duty and that without any the least care for the fruits of his action. He is to see God in the monarch (27th *Sloka* of the 10th discourse of the Bhagwat Gita). Such *Slokas* or precepts might jar harshly on German ears that are attuned to the deafening thunder of the war drum. But fidelity to such instructions of their Scriptures has saved the Hindus from ruin for milleniums of years. The Germans may very well be surprised to see that such a system never produced a despotic Kaiser or an inhuman Nero amongst the Hindus. But it is impossible for the Hindu faith to create autocracy or despotism, or for that matter Governmental tyranny over the people. Every one that claims to be a Hindu is to keep the

eternal in view, to bear always in mind the transitoriness of the present life which guarantees the permanence of the future. Every one, from the highest rung of the Hindu ladder to the lowest was, or is to be, controlled by the dictates of duty. Both the sovereign and the subject are bound by the precepts of duty, prescribed by the *Shastras*. One striking point of distinction between the Hindu and the German laws is that the former derives its authority from Divinity itself, and commands therefore the homage of both the ruler and the ruled while the latter owes its existence mainly to His Majesty the Kaiser, and is entirely under his control. We attach the greatest importance to our religion, to our religious laws, to our spiritual pursuits, and to our peaceful vocations. And we have got our King-Emperor that loves us, that pursues a policy of toleration, that belongs to India as much as to the English nation, that desires to promote the interests of our people, that does not accept "might is the supreme right" as his guiding rule, and that treats all his subjects alike. But there is the modern Germany that makes an attempt to create a

new religion and to force it on the world. The faith of Hegel in Christianity, the compromises of Kant, the homage of Schopenhauer to the Hindu Upanishads, and the respect of Strauss for the ethical teachings of Christianity have all passed away, and Germany aspires now to be the parent of a world religion. Nietzsche promises a Religion of Force. This cannot be appreciated in India where people have been taught to hate wealth and power, where the asceticism of Raja Yudhistra and the self-abnegation of the Prince of Ajodhya have not yet slipped from the Hindu memory. Force is to be discarded. Even one's right may be given up for the public good. We learnt from our Great Avatar, Sir Krishna:

"As the ignorant act from attachment to action O Bharata, so should the wise act without attachment, desiring the maintenance of mankind."

I should have liked to make a present of this *Sloka* from the Hindu religious treatises to His Majesty the Kaiser and to the clever and cunning courtiers that adjust their political creed and religious dogmas to the Kaiser's reprehensible conduct and egotistic vauntings.

Hindus have been advised by the greatest of their teachers to exert their endeavours not only for the small piece of this earth in which they move and have their being, but for the world at large; their efforts have to be directed towards the "maintenance of mankind"; they must try for the uplifting of the human race. A well-known English bishop has very well said: "The sacrifice endures; the work abides; the fruit is ripening." Humility, service, self-abnegation, and self-sacrifice are virtues which are prized most by the Hindus. The prince that served the ascetic at his hermitage wielded the sceptre of a glorious empire. Hindus love the British Empire. And why? They know that the Hindu virtues and the main features of the Hindu religion appeal to many an Englishman, and are never interfered with; they know that political privileges are not matters of great importance and will be granted to them in process of time by the nation that counts within its pale numberless champions of the rights and liberties of the people. India is loyal. And why? It is in her nature to be loyal. It is her religion to be loyal. She has faith in the British nation

that has been befriending and helping her towards political enlightenment. That during the last hundred years the British throne has always been occupied by personages that have been a blessing to humanity, has inspired the people of India with perfect confidence in the present rule. Indians do not want a struggle for power; they want to live and to let others live. One of their illustrious Hindi writers says :—

तुलसी यह जग आय के सब से मिलिये धाय

कया जाने किस भेष में नारायण मिलि जाय

According to this principle a man must live in peace with everybody else; God, Tulsi Das says, may be anywhere and in anything; how can we quarrel, he argues, with any one or with any thing. We must do only what justice demands; we must not injure others merely for our self-gain. Hindus are confident that they have primarily to look after their own spiritual pursuits and their own character, and, secondarily, to appeal to Government for political powers and privileges. They believe that the destinies of India have been placed by Providence in the

keeping of England. If the British rule were to-day withdrawn, India would be a prey either to internal chaos or to external aggression. I maintain that both our religion and our own sense of self-preservation lead us to pray for the continuance of the present connection with our paternal British nation. We are thus interested in the issues of the war. It is not only the picturesque sights of Paris, the bleak sand dunes of the Belgian shores, or the uninviting plains of the Polish frontier that are the objects of attack. Germany wants the world. Dion Cassius, the great historian, said that he took the supreme end of humanity to be the Government of the world by Rome. General von Bernhardi and Treitschke held similar views about German domination. The map of the globe will certainly be altered by the divine ordering and through the medium of the war; but Germany must lose much of what she possesses. This should be our aim; this should be our prayer; and this is the likely result. We Indians must do what we can. I am gratified to see that the entire Indian nation seems to have offered itself for its country, the interests of which are,

to the good of both, intertwined with the destiny of England. It is a struggle for the sanctity of solemn compacts ; it is a struggle for the liberties of mankind ; it will liberate Germany herself from the fetters of mad militarism, which must be stamped out ; the world must escape the contagion of militant imperialism. It has already cramped the moral development of Germany ; it should not be allowed to arrest the progress of the human race. That my fellow countrymen are aware of the gravity of the war and of their duty to help England, their only benefactor and protector, is to me the most satisfactory feature of the present situation. The German attempt is repugnant to the prevailing sentiments of the people. And, no mistake, Indians have been brought up in a different atmosphere. Dr. Felix von Laschan, Professor of Anthropology at Berlin, declares, with a frankness that does him credit, that the " brotherhood of man is a good thing but the struggle for life is a far better one." Such principles cannot but shock the moral sense of the Indian people. Sons of India, you had a great past. Your fathers attained to the pinnacles of greatness.

And the sad historian of the decline of your spiritual civilization laments and waters the records with his tears. But what has survived all the shocks of invasion and tyranny is yet a valuable asset, and is bound to lead you to despise the Germans and their mischievous ideals. The defeat of Germany would be the success of civilization. Virtue has claims upon you. You must try to help England in wiping out the evil which Germany is working. Grave responsibilities rest upon your shoulders. The Germans unblushingly support egotistic principles and encourage vice. You are sons of great men. Your records blaze with deeds of honour. Gold brought about the ruin of the Jew of Malta; love of power will make away with the Empire of the Kaiser. You have faithfully to follow the line chalked out by your ancestors; you love peace, and the Germans, to use the language of Dr. Schmidt Gebichenfels, take war to be "the best and noblest thing conceivable." You see God everywhere, and look with sympathy on your fellow-beings, Germans hold that the weak have no right to live, and that "small States must cease to exist." You believe in the brotherhood

of man; the Germans prefer a "struggle for life." You recognize right, the Germans preach that "might is the supreme right." We must all co-operate with our kind and sympathetic Government to the best of our powers, and see that this German curse of militarism is removed for ever, and that the currents of human life are directed again into their natural channels. Ours is a just cause; it has about it the ring of sanctity; it is bound to succeed. Virtue may experience temporary reverses; but its triumph in the long run is a matter of certainty. A nation whose priests and prophets, soldiers and statesmen have for a long series of years uniformly and unanimously advocated pillage and piracy, rapine and robbery, destruction and war, must pay the penalty, and cannot escape the wrath of Providence. Nietzsche, a German writer of the front rank, thus philosophises: "The conquered belongs to the conqueror with his wives and his children, his goods and his blood. Society regenerated by the action of war breaks on every side into blossom and verdure and . . . . puts forth dazzling fruiting genius. It will not therefore be thought that I do ill when I

raise the pœan of war. The resonance of its silver bow is terrible. It comes to us sombre as right. Nevertheless Apollo accompanies it; Apollo, the rightful leader of States, the God who purifies them. Let us say it to them: War is necessary to the State as the slave is to society."

Such is the German principle. "The conquered belongs to the conqueror with his wives and children!!!" We shall look in vain for a parallel passage. When the Romans lost much of the nobility of their character and fell into depths of degradation, they had a better and a greater regard for their fellow-men. This deceitful symphony of the German teachings is much more dangerous and terrible than the thunderous roaring of the German artillery. The German creed is a perpetual danger to the peace of the world. Civilization itself has been imperilled. The liberties of mankind have been jeopardized. England is fighting for the world. She deserves help from every civilized quarter of the globe. We have quoted the German principle of action. The British guiding policy is essentially different; here we find a respect for the voice of the people; here

we do not see a dangerous propaganda in support of imperial militarism and absolute despotism. Mr. T. P. O'Connor is a well-known name in the field of English politics. He deliberately lays down his mature opinion that what can save us from perpetual disturbance and recurrent warfare is the principle of "the consent of the governed to their Government." Examine the German political literature, and you will not see even on paper any such precept or principle for the conduct of affairs.

Germans started furiously; they wanted to take France by storm. Belgians, they thought, would be awed into surrender. The Belgian resistance would in no time evaporate before the German fire. The destruction of Belgium and the subjugation of France would leave the Germans free to deal with the Russians. England, the Germans calculated, would be incapable of fighting them; the British Empire was, according to them, rent into parts; the British people had internal dissensions. The Germans were certain that they would have their own way. They were confident they would be able to control all the forces of the world and

to secure "world-power." But their hopes have been blighted. Their calculations deceived them. Belgium kept them from France for several weeks. France mobilised her forces in time. England and Ireland shelved their differences. The political agitators in India saw the seriousness of the situation, and all their activities seem to be now in the direction of help to Government. The dominions have with praiseworthy energy risen to the height of the occasion. The war has shaken the most inactive citizen of the Empire out of his lethargy and indifference. And the gloomy glades beside the waters of the Nile are lit up by the effulgence of the arms of the British soldiers. Crumbling castles and cathedrals bear witness to the barbarous atrocities of the German people. This has exasperated the neutral nations, and has bound up together in the silken cords of unity all the different units that compose the British Empire. These despicable deeds cast side-lights on the personal factors that have been, for a long time, working behind the scenes in the world drama. The most striking figure is the Kaiser. He affects to be religious but seems to have

no respect for any religious principle; at his instance, Christendom is likely to be broken into segments and the ramparts of modern civilization are likely to be shattered. His own ambitious views have coloured the thoughts and the feelings, the teachings and the preachings, the tactics and the tenets, the schemes and the strategies of all those that are under him. Trietschke had the generosity to admire Milton. But he forgot that the writer of the controversial pamphlets is also the author of the Paradise Lost. The German failed to appreciate the noble ideals that actuated the English author:

> O, shame to men! devil with devil damn'd
> Firm concord holds, men only disagree
> Of creatures rational.

Does not this passage occur in the Paradise Lost? Was not Milton the author of it? But unfortunately the Germans have been at pains to build up a school of self-interest—a creed of might and valour. A statesman of the position of the German Chancellor lays down principles that are fatal to the cause of international morals, and are hostile to the hopes and aspirations of civilized humanity. Prince von Bülow proudly asserts that

it is characteristic of the German "to subordinate the general good to his narrower and more immediate interests." Let us turn for a moment to the English poet who has been declared by competent critics to be the mightiest intellect since the creation of man. He teaches us:

> Love thyself last: cherish those hearts that hate thee,
> Corruption wins not more than honesty.
> Still in thy right hand carry gentle peace,
> To silence envious tongues; be just and fear not.
> Let all the ends thou aimst at be thy country's,
> Thy God's, and truth's.
>
> King Henry VII.

Such pride and meanness as have been paraded with pomp by the German teacher and leaders cannot and do not go unpunished in the divine ordering of the universe. The Kaiser is bound to suffer, both in men and in money. The resources of the British Empire are alone sufficient to exhaust the strength of Germany, to "launch a thousand ships and to burn the topless towers of Berlin." And Germany will soon be in pecuniary anxiety from which she will not be able to liberate herself for many a long year. When the French Government transferred its records from Paris to Bordeaux

in the initial stages of the war those that knew the real position of affairs were hardly startled. The German preparations completed in the course of the last half of a century gave an advantage to the Kaiser and the little success that was attained by him was what was expected by the world. The Belgians would not yield. The French rallied and soon mobilised their army. When the British and Russian appeared on the scene, all the vauntings of the Germans proved futile. In these eight months when the Allies were least prepared, and the Germans were most completely equipped, the Germans achieved nothing. Now the tide must turn; the war is bound to enter on another phase; the preparations of the Allies have neared completion. While Germany is imprisoned within the steel walls raised around her by the allied troops, England commands the sea, and English trade flourishes. The German colonies have fallen or are falling. The German commerce has gone out of the market. The German navy cannot get out of the death trap laid for it by the majestic fleet of our beloved King-Emperor. The latter holds the former in an iron grip.

England and Germany were not in a state of war in 1870. It may rather be said that France was then the enemy of Germany and England was not with France. When I survey the recent political march of events in Great Britain I am struck by the grandeur of the striking personality of our own late King Edward VII, who cemented the relations between Great Britain and France, and before whose memory we are bound most respectfully to humble ourselves. But to proceed; in 1870 Great Britain was a friend of the Germans. Even then Ruskin, the eminent English critic, recorded his opinion that "Blessing is only for the meek and the merciful, and a German cannot be either." In war there must always be the usual ebb and flow. But the prospects are bright and are getting brighter with the passing of time; we must always remember that our Government has to fight a desperate nation, whose training has been controlled and cramped by an unnatural and inhuman type of military discipline. The German nation that is so heartless and proud, that takes "world-power or dawnfall" as its rallying cry, that holds that the ruling State

refuses ever to "admit the claim of the subjugated to any sort of power or of self-government," that maintains the startling doctrine that "might is the supreme right," that takes "power" and not the interests of the people to be the "be-all and end-all of a State," does not deserve any sympathy from any human being and excites to a certainty the Divine wrath. We Indians cannot but look sorrowfully on this sickening scene of lunacy. England's interests are the interests of humanity. She is fighting only for the security of peace in the future. Her interests are our interests. We have always adhered to the cause of justice and humanity ; at the present moment India must follow England, and should do the best that is within her power for the success of the British arms. India should not quietly see the Germans plant their domination over the habitable globe. We hope our Indian soldiers will do deeds that will do credit to the glorious past of their country. The war has frozen up the senses of the Germans and the Kaiser meditates mischief against all the world, America included. We trust all the fibres which are in an Indian will respond

to the grim necessities of the hour. The autocracy and pride of Germany are despicable to a degree. An unpleasant vein of German vanity is perceptible in everything which the Kaiser does or says. The British action is likely to awaken him to the realities of life and to the existence of God. The British people are a great nation. We are grateful to them for evolving order out of the chaotic confusion that reigned once in our land. It is the peaceful administration established by our Government that has effaced the evil memories of the Pindhari domination in India. Ours has been a great community. We have never hankered after power or pelf. We have never been advocates of self-gain, which is undoubtedly inimical to moral growth and spiritual greatness. And England, the protector of the oppressed, is certainly on the right track. She has to defend the weak against the rapacity and brutality of the strong. She has to calm and tranquillize the warring forces that are prevailing at the present. She has to bear aloft the flag of truth and virtue. Humanity has entered upon a serious phase of its destiny. England has to put a stop

to the round of slaughter which the German is pursuing. The period that preceded the war was peaceful and prosperous ; we cannot recall it without a mournful reflection on the vanities of human ambition. Let India help England at such a critical moment in the life of man. Let the dry bones of our country be stirred and let the Germans see that the Indians appreciate goodness and greatness, and that they hate the brutal militarism which constitutes the German creed. And the day is not distant when the sword will be sheathed and German pride will vanish into thin air, when the Belgians will rise again as a heroic nation, and the desolate houses of a stricken land will again put on a more beautiful appearance. The scientific edifice of German militarism will crumble into ruins. And within a measurable distance of time the British Empire will extend its limits and that for the advantage of human civilization. The times are momentous. But the clouds of war will soon pass away and leave the world to its peaceful course. A glorious epoch will arise. We shall soon have to "ring in a thousand years of peace" and the face of man will

again be radiant with the light of virtue. The brotherhood of man will be more firmly established, and jealousy will yield its place to co-operation. Man will have his charter of rights and even Germans will come to learn that

> "All's well with the world and God is in His Heaven."

WORKS BY THE SAME AUTHOR.

Sanjogita or The Princess of Aryavarta.

"Written in remarkably good English. . . . . . . charming indeed."

Hon'ble Mr. Justice Holmwood.

"Has a good command of the English language."

London Abkari.

Thoughts on The Present Situation (1908).

"Very sensibly and well written."

John Clark, Esq., I. C. S.

"A sound and I trust useful exposition."

H. C. Woodman, Esq., I. C. S.

"Gets to the root of the matter."

H. C. Streatfield, Esq., I. C. S.

Abstract of Hindu Law.

"Seems to be a very useful handbook on the subject."

F. R. Roe, Esq., I. C. S.

The Star of Sikri. (*A novel by a Hindu.*)

A Political Problem.

(On the subject of Bihar and Bengal.)

An Address to Bihar (1909).

(A leaflet on the political situation in 1909.)

Hints on the Study of the Indian Penal Code.

(*In the Press.*)

OPINIONS.

1. From THE PRIVATE SECRETARY to
HIS HONOR THE LIEUTENANT-GOVERNOR OF
BIHAR AND ORISSA.

"Loyal Work . . . His Honor has perused it with interest, and trusts that it will be widely read."

2. From THE HON'BLE SIR EDWARD GAIT, K.C.S.I.,
LIEUTENANT-GOVERNOR-DESIGNATE
OF BIHAR AND ORISSA.

". . . . . I have read with much interest. It should prove very useful to those who have not time to consult the original authorities for themselves. I hope you will have a good sale for it."

3. From THE PRIVATE SECRETARY TO HIS HONOR THE LIEUTENANT-GOVERNOR OF THE PUNJAB.

". . . . . His Honor looks forward to reading it with much interest."

4. From THE HON'BLE SIR REGINALD CRADDOCK.

". . . . . I have no doubt that as coming from an Indian it will have special value at this time."

5. From THE HON'BLE SIR ALI IMAM, K.C.S.I.

". . . . . Whatever you write is pleasurable reading."

6. FROM THE HON'BLE MR. P. C. LYON.

". . . . . I have read it with interest. I hope that it will have a good effect in explaining to Indian gentlemen some of the true facts connected with the present troubles in Europe. As you have argued they affect closely the Indian Empire and all His Majesty's subjects."

8. From The PRIVATE SECRETARY to the Hon'ble The Maharaja Sir Rameshwar Singh Bahadur, G.C.I.E., of Darbhanga.

". . . . . Very interesting book . . . . . considers the publication opportune and useful."

9. From The Hon'ble Mr. C. E. A. W. OLDHAM.

". . . . . I think it is excellent."

10. From C. H. REID, Esq., I.C.S., District Judge.

". . . . . The views expressed in the book so far as I have gathered from dipping into it are excellent."

11. From H. FOSTER, Esq., I.C.S., District Judge, Gaya.

". . . . . I am reading with interest."

12. From J. T. WHITTY, Esq., I.C.S., District Magistrate, Gaya.

". . . . I have been much interested in the views which you have expressed, and I think your book will be useful as the expression of the views of an educated Indian gentleman who has studied the subject. I was glad to see that you gave a successful lecture on the same lines in Patna the other day."

13. From P. C. TALLENTS, Esq., I.C.S.

". . . . . It is very interesting."

(*Statesman.*)

. . . .

"It is, indeed, a remarkably acute analysis of the motives and of the spirit underlying the policies of the various belligerent nations. Mr. Sinha comes to the conclusion that the force which has kept England free has, in the ultimate analysis, been the character of her sons. He analyzes the German doctrine of force, traces of which he finds in Schiller and Goethe, down

to the days of Bernhardi whom he considers a "danger to society." With the German dogma he contrasts the peaceful injunctions of the Indian sages and emphasizes the community of thought existing between their teaching and that of the greatest and most honoured English writers. His chapter on Germany's "Turkish move," and particularly his quotation of Treitschke's estimate of the Turk, show how clearly German motives are understood in India."

(*Pioneer.*)

"This little book may be recommended to all Indians. It deals briefly, yet adequately, with the great world war, and exposes German pretentions to be the friend of Turkey. The passage from one of Treitschke's occasional writings which the author quotes is significant, and should be brought to the notice of all Musalmans. . . . ."

(*Express.*)

"Mr. Sinha, with the true instinct of the lawyer, seeks to convict the enemy on his own admissions. The true inwardness of this cruel war is to be sought in the writings of the leading spokesmen of the super-savages, and Mr. Sinha lays heavy toll on their writings for the purpose of exhibiting their low mental culture and moral stamina. Mr. Sinha's reading is as wide as his judgment is sound, and he has rendered a public service by giving us these results of his studies."

(*Beharee.*)

"He has quoted extensively from German authors to prove conclusively what is working inside the German mind at the present time. The book is a lucid exposition on the subject and is well worth a perusal . . . . . . a very interesting book"

(*Behar Herald.*)

"The author writes with a command of the English language . . . . . 'The Conflict of the Nations' is a scholarly piece of work and fully maintains the reputation of the author. There was need for such a publication. It has come out in time. It should, if possible, be placed within the reach of every one that desires to know anything of current politics. It is likely to remove many wrong impressions and to correct many errors of judgment."